E. D. Rutherford
18 Boylston st

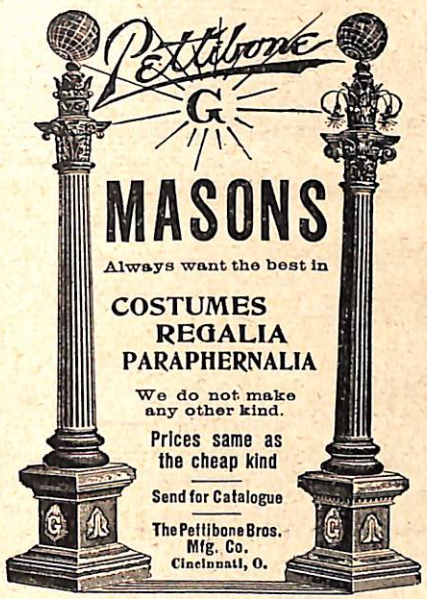
NOTICE—Last Month was commenced a revised "Short History of the Mystic Shrine." Send in your Half Dollar if not now a subscriber.

The FREEMASON AND FEZ

IN THE INTEREST OF MASONRY, THE MYSTIC SHRINE AND THE ORDER OF ISIS

JNO. WESLEY GEIGER, 1321 Second Avenue, Editor

VOLUME X. CEDAR RAPIDS, IOWA, SEPTEMBER, 1902. No. 9



ONE FARE TO BOSTON

AND RETURN VIA THE
C., R. I. & P. R'y.

For the Brotherhood of St. Andrew Convention at Boston, Mass., October 9-12, round trip tickets at ONE FARE rate will be on sale at all C., R. I. & P. stations in this territory. This will be a good opportunity for you to visit the east, as a good return limit may be secured.

SEE C., R. I. & P. AGENTS FOR PARTICULARS.

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CEDAR RAPIDS, - IOWA.

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CLIPS TWO MINUTES BETWEEN ST. LOUIS AND DECATUR.

Train runs 180 miles in 180 minutes.

SPRINGFIELD, ILL., April 16.—The Continental Limited on the Wabash railroad has made a new record from Tilton to Granite City, making 180 miles in 180 minutes. This was with 5 stops—3 station stops, one to change engines and one to take on coal. The actual running time was two hours and thirty-eight minutes. The run from Danville to Decatur, 71.6 miles, was made in 70 minutes, including stops at Tolono and Bement.—St. Louis Republic, April 17, 1902.

The National Masonic

Accident Association

HOME OFFICE, DES MOINES IOWA.

Incorporated Under Iowa Laws

IN 1889.

Members of Division "A" are entitled to

$5,000 in case of accidental death.
$25 per week for total disability (52 weeks.)
Also benefits for loss of sight of one or both eyes, or loss of one or both hands or feet, and costs
Only $12 a year, payable $3 quarterly.

Members of Division "B" are entitled to

$5,000 in case of Accidental Death.
$25 per week for total disability (200 weeks.)
$5 per week for Partial Disability (26 weeks.)
Also benefits for loss of sight of one or both eyes, or loss of one or both hands or feet, and costs
Only $16 a year, payable $4 quarterly.

For further information, address the Home Office.

J. A. DOVERMAN, Sec'y,

OFFICERS:

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H. C. ALVERSON, Treasurer. C. H. MYRIK, Supt. of Agencies.
J. A. DOVERMAN, Secretary and General Manager.

The FREEMASON AND FEZ.

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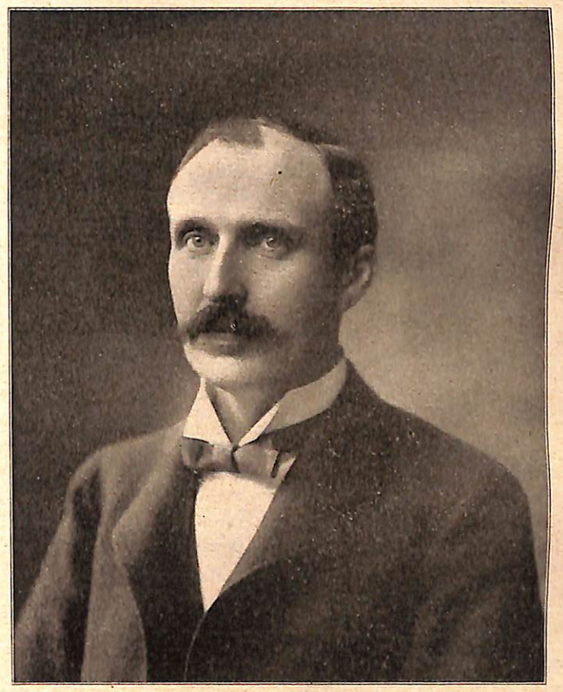
JNO. WESTLEY GEIGER, 1321 Second Avenue, Editor.

VOLUME X. CEDAR RAPIDS, IOWA, SEPTEMBER, 1902. NUMBER 9

FREDERICK W. CRAIG,



GRAND COMMANDER KNIGHTS TEMPLAR OF IOWA.

It is a pleasure to give space to the portrait of so distinguished a frater as our Grand Commander. Sir Knight Craig is one of Des Moines' leading business men and has been for so long active in Masonic circles that he belongs to the State and the Nation. Among his past and present honors are Past Grand High Priest and an important office in the General Grand Chapter R. A. M. of the United States. All the honors coming to Sir Knight Craig are well earned and nobly borne.

A SPRIG OF ACACIA.

[Read before Adelphic Lodge, No. 509, Des Moines, August 5, 1902.]

Adelphic Lodge No. 509, of Des Moines, witnessed a very pleasing ceremony the evening of August 5th, when the formal presentation was made of a sprig of acacia, which Professor H. D. McAneney had procured and sent to the lodge, with which he was formerly affiliated. A large attendance was present, both of members and visiting brethren, to honor the occasion. An evening of rare good fellowship was enjoyed, which was concluded by a tempting banquet. The presentation speech was made by Professor Charles O. Denny, of Drake University, a past master of the lodge. Dr. J. A. Wirt, pastor of the Lutheran church, and other visiting brethren contributed interesting remarks. Professor Denny's presentation speech was as follows:

Worthy Master and Brethren of Adelphic Lodge: Through a combination of circumstances, I have been called upon to take the leading part tonight in one of the pleasantest incidents in which it has been my pleasure to participate for some time.

Two or three years ago, a highly esteemed brother of this lodge, Prof. H. D. McAneney, in the course of his travels, ran across some acacia, and, with true masonic instinct, at once thought of his brethren of Adelphic Lodge. He accordingly carefully prepared some sprigs of the shrub and sent them to me with the request that I should present them to the lodge. For various reasons the formal presentation has been deferred until this time. On my return recently from a two years' sojourn in the east, I was informed that everything was in readiness, and I cheerfully accepted an invitation to make the presentation at this time.

While there are different species of acacia, we may be assured that the sprig we have here tonight is, to all intents and purposes, the same as that so prominently connected with the most beautiful legend of our order. The acacia of the legend was probably the *acacia vera*, with white blossom, while these sprigs, as nearly as I can determine, are from the species known as the *acacia filicina*, which has yellow flowers.

From its hallowed associations, the acacia is the most highly venerated plant in the entire vegetable kingdom. It was, as we are masonically taught, a deep-rooted shrub. This enabled it to flourish in the desert regions of Arabia. It was, in fact, about the only shrub that could grow in the wilderness through which the Children of Israel journeyed during their forty years' wanderings.

It was in an acacia bush that Jehovah appeared to Moses as a flaming fire, to give him the great commission to lead his chosen people out of their bondage in Egypt.

Again, the acacia was peculiarly sacred because its wood was chosen by the Lord for the holy purposes connected with his worship. A few weeks after the deliverance of the Israelites had been effected, and the Lord amid the smoke and fires and thunderings of Sinai, had given Moses the tablets of the law, he communed with him alone on the mountain top for forty days, during which time he gave him directions and plans for a tabernacle. This tabernacle was to be a sort of earthly dwelling place for Jehovah, and every piece was to be made, in accordance with the most explicit directions, of the finest and costliest workmanship and material. All the timber that entered into its construction was to be the shittim wood, which is the Hebrew word for acacia. So, then, the Ark of the Testimony, which contained the stone tablets of the laws, the pot of manna and Aaron's rod that budded, and over which were the mercy seat, the cherubim and the shekinah, or visible presence of Jehovah, was made of this acacia wood, richly overlaid with gold. So were the altar of incense, the table of shew-bread and the walls of the Holy of Holies.

I have brought with me and have here tonight for your inspection, a cane of this acacia, or shittim wood. It is very hard, and polishes almost like a mirror. The markings on it, too, are very rich. It is a thorny shrub, and the marks about the thorns show beautifully in the polished surface. You would search far to find a prettier stick.

The sacred associations of the acacia in Scripture would alone be sufficient to make masons revere it, but it likewise has very sacred masonic associations. Its use as represented in the legend would be entirely natural, as it abounded in the vicinity of Jerusalem.

Again, its name has an important lesson for us, as its meaning, in the original language, is innocence. Our word acacia is a pure Latin word, pronounced with the English sound of the letters. The Romans, in turn, borrowed it directly from the Greeks, only substituting c's for k's, as the Latin did not use the letter k, but they pronounced it precisely as the Greeks did, save for the accent, which followed the Latin laws. The greek word, therefore, was akakia, which was their word for innocence, or freedom from vice. As an emblem of innocence, therfore, the acacia is doubly significant in its hallowed associations with our martyred Grand Master, and in the literal meaning of the word. It was therefore seized upon as a fitting memorial to that great and good man, whose spotless life and beautiful character, as well as his great skill as a master builder, have made him the perpetual type of the perfect mason.

Again, the masonry of the western world is Christian masonry, as its ritual was formulated by devout believers. They saw in this good man, who was a martyr to his trust and to the craft, a prototype of the Lion of the Tribe of Judah, who burst the bars of death and brought life and immortality to light. The sprig of acacia was accordingly appropriated as a symbol of immortality. It therefore typifies the immortal part of man, that spark within us which shall survive the grave, and shall never, never, never die.

Since the ritual we use was formulated farther north than the acacia grows, it contemplates that the arbor vitae, cedar, or other evergreen shall be substituted, as the evergreen has always been recognized as a symbol of immortality. Thus it is confused with the acacia in the ritual, particularly that of the burial service, and each one of us, as he passes by the grave of a departed brother, and drops in the sprig of evergreen, associates with it that sprig of acacia which long ago, in a far off land, marked the resting place of the mortal remains of that brother whose memory is more hallowed than that of any other in the heart of every mason.

Thus it has come about that the most significant teaching of this emblem is the immortality of the soul, which is much the most important lesson in masonry.

So, then, these simple sprays of dry and withered twigs and leaves and blossoms, which are meaningless to the uninitiated, to us will have a deep significance.

In the first place they will keep fresh the memory of our highly esteemed brother McAneney, who, though separated from us by time and distance, has not forgotten us.

In the second place, as a symbol of innocence and a memorial of that patron saint of masonry, they will keep ever before us the symmetry and beauty of his character, and the purity and fidelity which are the essential virtues of a good mason.

In the third place, as a symbol of immortality, they will serve constantly to remind us of the sublime truth that, though the years are fleeting, and our hairs will soon be silver, and the sands of life will be quickly run, there is an immortal principle within us that will survive the ravages of time.

Furthermore, our ritual recognizes the sprig of acacia as a sprig of Faith. Let it therefore be a silent admonition to each of us in the rearing of his spiritual edifice to heed well the designs which the Supreme Architect has laid down upon the Trestle Board for his guidance.

Worshipful Master, it is now my privilege and pleasure to present to you, as the representative of Adelphic Lodge, this memento.

BEAUTIFUL IF CARRIED OUT.

At the regular session of Islam Temple held April 9th, 1902, the fallowing resolution was unanimously adopted:

"*Resolved*, That any Shriner, member of this Temple, seen wearing a Shrine Fez in a saloon, or other place where he would not take his wife, mother or sister, will have charges preferred against him for conduct unbecoming a Noble of the Mystic Shrine."

A copy of the above is enclosed to each member of Islam in accordance with instructions of the Temple. Take heed! Lest you be cast into El Hotame.

The FREEMASON AND FEZ

IN THE INTEREST OF MASONRY, THE MYSTIC SHRINE AND THE ORDER OF ISIS.

Published Monthly

JNO. WESTLEY GEIGER, K. T., 32°,
EDITOR.

For all business and exchanges address Editor, 216 S. 6th Street, Cedar Rapids, Iowa.

ALICE AND MARGARET GEIGER, Secretaries

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DATE FOR COPY.—All copy must reach the editor by the 25th of the month at latest.

HOW TO REMIT:—Send all remittances by some safe method, receipts will be forwarded by return mail.

Address all correspondence to
JNO. WESTLEY GEIGER, Editor and Publ'r.
New 'Phone 979. 1321 Second Ave., Cedar Rapids, Iowa

CEDAR RAPIDS, IOWA, SEPTEMBER, 1902.

INVIDIOUS DISTINCTIONS.

We were glad to discover in conversation with the Grand Secretary that it was, he thought, the intention of P. G. M. Granger, who prepared the amendment to the code, allowing relief to involuntary non-affiliates, that it should cover as well the cases of unaccused, unaffiliates. If this last be true, then the sooner the Grand Master decides it so for temporary protection the better; and the Grand Lodge cannot too quickly amend the code so as to give the same relief permanently. It is an invidious distinction, anyhow, this one of "non" and "un," and attrocious to class brothers who, under the law, have a right to withdraw, or in ignorance of the difference, did withdraw, when they should have asked for a demit. It detracts none from the righteousness of the principle that a case in point exists, for as in an O. E. S. case, we are contending for the protection *in future* of those who may innocently fall victims to such laws, or who may be sufferers from vicious persecutors. On this question we'll fight if it takes years to get things to rights. We wish Bro. Granger had carried out to the letter G. M. Baker's recomendation.

THE GRAND LODGE MASON.

What, when first uttered by a brother seemed to be a harmless witicism, on more careful consideration, turns out to be a dangerous factor if true. "Oh, he's a Grand Lodge Mason," said this brother, and from this we learned that the individual was almost a stranger in his own lodge, seldom, if ever, at any other, *and always prominent* at Grand Lodge, and *ever* mixed in its so-called politics. If such things are true, it's high time that something be done to bring the efficient and regular craftsman to the front, while the Grand Lodge Mason takes a back seat.

Masonic Tidings will please count us heartily in favor of a Masonic Editorial Association. It's gone through our columns before; but no matter, we're in for it as ever, and no difference where we meet—let's meet.

Down in Tennessee they are to furnish their district lecturers a list of non-affiliates that they may strive to restore them. Why not try Bro. Martin's cure by requiring the Master to look them up in each lodge?

Tell it aloud that with $100.00 appropriated by the Grand Lodge at Washington to help entertain, the Tacoma Masons paid all and gave the hundred to the Masonic Home fund.

Think of the black Masons of Arkansas erecting a $50,000 temple! Will anyone question the legitimacy of such proceedings. "Off shuse wine come dat million; uh?"

Our 'steemed neighbor, "*The Constellation*," of Missouri, is right. Iowa can well afford to be liberal as any other jurisdiction and ought to take after her mother.

We are at one with *Pacific Mason* that "a Grand Master has no more right to invade the jurisdiction of a lodge and make a Mason at sight than one lodge has to use the material of another without a waiver of jurisdiction."

It's just as appropriate for a G. M. to lay the corner stone of a "beet sugar factory" as it is to lay one for a court house or a church—yea, more so—the last is for an industry.

The day will come, Lord hasten the time, when evidence of persistent and malicious black-balling will be made a "Masonic offense" and the subject discipline.

Is the noise about Mother Solomon Lodge all over now? Can Brown, of Pittsburgh, come out'n d' hole, please? m-a-a!

The additional degree bodies, particularly the Scottish Rite, are open to the caiticism of the "class" folly of the Shrine.

Among the Lodges.

The other day (July 10th) we walked in a Masonic procession at the funeral of a brother Mason of Western Star Lodge, Clinton, Iowa. We count it a high privilege to pay Masonic respect to one whose face we never saw, yet who was counted worthy of the ceremonies of the "Funeral Lodge."

Grand Master Moulton, of Illinois, is fast establishing a "Teddy" distinction for a detailed government of the craft. His directions for wearing the apron are all right, but it smacks none the less of needless direction.

Members of the craft need feel no annoyance at the Chicago "Masonic Temple tax" scandal. It's no more a Masonic temple than any other building in which Masonic bodies rent quarters.

On August 14th we were fortunate enough so happen onto the fact that G. M. Gardner and Gr. Secy. Parvin were going to Harlan for the corner stone laying of the new temple there.

Bro. Morcombe, Grand Lodge Correspondent, knocks a handspring all right on "physical qualifications." See his report 1902, page 5, then read on page 103. Steady, Josey!

The practice of conferring degrees by request in another lodge than the one applied to is in some instances made the cause for a bill of expense. That looks like scant courtesy.

With $8,600.00 in the permanent and $4,793.46 in the temporary Charity Fund, Grand Lodge should begin to look at the "Home" question.

The lodge in Fort Dodge is so busy that W. M. Cook tells us that he had to hold two or three specials every week. That's work.

Bert Rathbun, of Clinton, was raised in emulation 255, July 29, 1902. His father, Dr. Rathbun, did the work.

Ensign No. 585, the youngest lodge in Iowa, was instituted by Bro. Stevenson, of Perry, at Jamaica, July 9th.

Palestine Lodge, Detroit. has its own "watch fob" and its beautiful private jewel is attached.

Delaware takes the P. M. degree back into the lodge system, where it belongs.

Williamsport, Pa., is to have a $90,000.00 Scottish Rite Cathedral.

The bodies at Shenandoah suffered some loss by fire in July.

Maquoketa enjoys new quarters in the Sanborn block.

Commanderies.

Our readers will learn with deep sorrow of the death of Mrs. Lawyer, daughter of Sir and Mrs. David W. Clements,

of West Union. She died about August 28th, at Los Angeles, Cal.

Temple Commandry No. 4, Des Moines, gave a great reception to R. E. Grand Commander Craig in their Asylum on September 5th. Thanks for an invitation.

Sir Knight F. P. Weber, of Cherokee, has entered the Ranks of Poetry and we appreciate a copy of his poem on the Grand Commandery.

The Royal Arch.

That was merely an incident of press reports that compared the work of Lincoln Park Chapter Sept. 1 with labor day events.

Companions will begin to assemble in this city for Grand Chapter on the ninth of next month. We hope to meet many of them.

High Priest Forbes, of Marshalltown, has exalted 21 from the 1st of Jan. to May 31, 1902, and has 15 more petitions.

The Scottish Rite.

With the Grand Chapter number will begin the publication of a series of chapters of "A Short History of the Eastern Star in Iowa." We pile up no back numbers as a rule. Send in your name if not now a subscriber.

The twenty-fourth special "conclave" of Des Moines Consistory S. P. R. S, is to be held November 18-21, 1902, and to judge from Registrar Coleman's Ballustre, it's to be "one of the most elaborate and enjoyable reunions we have ever held and the co-operation of every Scottish Rite Mason in Iowa is earnestly desired." We've sort of set our heart on being at this reunion.

The bodies in the Valley of Buffalo keep right on doing things. Ill. Bro. C. E. Marklam announces for Patmoni 14° "It is intended to immediately form a class and to confer the degrees at each meeting during the fall."

Chicago is the only place we know of where summer heat makes no difference to the bodies of the Rites.

The Iowa bodies are all prosperous.

The Eastern Star.

The Temple of Fraternity at St. Louis for 1904, calls through Sr. Jennie Mathews, of Rockford, Iowa, for offerings to help its building fund.

Just about one month from now Grand Chapter will meet at Oskaloosa. Much of interest centers there. Every active member should be there.

Three new Grand Chapters have been organized lately. Oklahoma, Feb. 14; New Mexico, Apr. 11; Idaho, Apr. 18.

We have the "Festal Greeting" of M. W. G. M. Mrs. Laura B. Hart, San Antonio, Texas, which we appreciate.

The Mystic Shrine.

This journal is sent to every Recorder in the Order, for which there is no charge. Any interest they may take will be appreciated. JNO. WESTLEY GEIGER, Editor.

Lu Lu, Philadelphia, Penn., broke over into New Jersey again, at Trenton, Sept 4, and must have had a time, for

"That all shall know the phantamagoo
Of this official hurlabaloo,
Let every Noble, great and small,
Brush up his multitudenous gall,
And, using good Islamic bait,
Bring in an eligible candidate."

Scott crossing the Delaware is *almost* as pathetic as Washington crossing the Susquehanna at Fite's Eddy.

Kosair, Louisville, Ky., proposes to meet Sept. 19 with a banquet. "Good enough what there is of it, and plenty of it such as it is."

Zig-ga-zig, we hear, will shell corn about the last of September.

Mecca had a family outing Aug. 25 at Manhattan Beach. Oh, mamma.

El Kahir, too, goes outing, for she will whip cream and thresh barley at Cedar Falls on the 23d of September.

Aleppo, Boston, took a three days' outing at Hampton Beach, N. H., Aug. 30-Sept. 1. Oh, Benny!

Zem-Zem, Erie, Pa., were outing at Conneaut Lake August 15. Whoopedoodledoo.

El Mina, Galveston, held their "first festival" Aug. 16th. Bless the baby.

Islam, San Francisco, took an ocean voyage to Eureka Sept. 6th.

Osman, St. Paul, held high carnival Sept. 2d.

The Council.

This grand body will meet at the same time with the Grand Commandery and it is to be regretted that we have no local Council to act as host to the same. But we don't have one and we don't know who is to blame.

Book Table.

A NEW HUMOROUS BOOK.

THE LODGE GOAT.

This is at once the latest and most dangerous volume of this growing class of fiction. We have our copy chloraformed and on ice until we can get a goat proof apartment in our grip, when we'll carry the butter with us. It's dangerous because a man is liable to laugh right out at a funeral or any old place, which, not to speak of the loss of buttons, breaking suspenders and unseemly rippings, is d-a-n-g-e-r-o-u-s. Chas. B. Pettibone & Co., of Cincinnati, O., are the guilty publishers. Price $2.00. Agents wanted.

RAYS OF THE EASTERN STAR, Harriet E. Parmelee, is a little volume of poems illustrative of many phases of the "Adoptive Order." The poems are written in various keys, all helpful to the seeker after more beauties of the various rays. Price 50 cents. Write the author, Muscatine, Iowa.

"Smith's Inn," 65 Sibley Road, Chicago, the home of General and Mrs. John Corson Smith, will be the scene of the Seventeenth Annual Assembly of the Illinois Masonic Veterans. Thanks for a bid.

A SHORT HISTORY OF THE MYSTIC SHRINE.

BY THE EDITOR.

CHAPTER I—Continued.

It is in no sense a sectarian organization, its membership is in all countries drawn from the ranks of higher learning and power; Christians, Israelites, Moslem and Parsee, may gather about the altar of our Shrine and share in our hospitality. One of the most noted patrons of the Order was the late Khedive of Egypt, (Tewfik), whose inclination toward Christians was well known. The Nobles of the Mystic Shrine are sometimes mistaken for certain Orders of the Dervishes, such as those known as Hanafeeyeh, Rufaeeyeh, Sadireeyeh and others, either howling, whirling, dancing or barking; but this is an error. The only connection the Order ever had with any sect of Dervishes was with that called the Bektash. This warlike sect undertook to favor and protect the Nobles in a time of great peril, and have ever since been counted among its most honored patrons. Those who visited the Columbian Exposition will remember the familiar smile with which these "Backsheesh" Dervishes entertained the Nobility on the famous "streets of Cairo" and all down the "Midway," with the legends of our warlike patrons and the quick justice that "within the hour" bagged, and executed the righteous sentence against all evil doers, more especially the enemies of our Order.

"The famous Arab known as Bektash,

Continued on Page 68.

General Directory.

GRAND LODGE MEETS.

Waterloo, June 2, 1903.

W. S. GARDNER.....Clinton.....GRAND MASTER
N. R. Parvin.....Cedar Rapids.....Grand Secretray

CONVOCATIONS, R. A. M.

General Grand (U. S.), Little Rock, Ark., 1903,
Iowa, Cedar Rapids, Iowa, Oct. 9, 1902.
T. B. LACEY.....Council Bluffs.....GRAND HIGH-PRIEST
Alf. Wingate.....Des Moines.....Grand Secretary

ASSEMBLIES, R. & S. M.

General Grand (U. S.)
Iowa, Cedar Rapids, Iowa, Oct. 10, 1902.
W. F. CLEVELAND.....Harlan..... M. P. G. M
Alf. Wingate .....Des Moines.....Grand Recorder

CONCLAVES K. T.

Grand Encampment, San Francisco, Cal., 1904.
Iowa Grand, Templar Park, July. 1903.
F. W. CRAIG.....Des Moines.....GRAND COMMANDER
D. M. BROWNLEE.Sioux City.....Grand Recorder

GRAND CHAPTERS O. E. S.

General Grand (U. S.) Sept. 27, 1904.
Iowa, Oct. 22, 1902, Oskaloosa.
FREDA OPPENHEIMER Webster City GRAND MATRON
W. H. Wray.....Oskaloosa.....Grand Patron
Mrs. Maria Jackson...Council Bluffs.....Grand Secretary

THE MYSTIC SHRINE.

Imperial Council, Saratoga, N. Y., July, 1903.
HENRY C. AKIN, Omaha, Neb., IMP. POTENTATE.
Ben. W. Rowell.....Boston, Mass.....Recorder

EL-KAHIR TEMPLE, Cedar Rapids, Iowa.

WILL N. DEARBORN ..Stone City .....POTENTATE
John Westley Geiger.....Cedar Rapids.....Recorder

MEETINGS AT HOME.

October 8, December 10.

SCOTTISH RITE.

DES MOINES.

JAMES L. PARRISH, 32°.....Venerable Master
JAMES B. MARSH, 32°..... Wise Master
JAMES FRANKLIN WOODY, 32°..... Preceptor
FLETCHER HOWARD, 32°..... Master of Kadosh
R. M. J. COLEMAN, 33°.....Registrar of all the bodies

CLINTON.

L. C. EASTMAN.....Venerable Master
LOUIS MOESZINGER.....Wise Master
FRED E. BACHELDER.....Preceptor
L. C. EASTMAN.....Master of Kadosh
E. A. WADLEIGH.....Registrar all four bodies

DAVENPORT.

LOUIS BLOCK.....Venerable Master
GEORGE M. BARRETTE.....Wise Master
FREDERICK M. BILLS.....Preceptor
WILLIAM S. ONDERDONK.....Master of Kodash
CORNELIUS J. BROWN.....Registrar of all the bodies

CEDAR RAPIDS.

JOHN WESTLEY GEIGER .....Venerable Master
FRANCIS M. HALL.....Wise Master
GEORGE WOLTZ BEVER.....Preceptor
NEWTON RAY PARVIN.....Master of Kodash
CALVIN G. GREENE.....Registrar all the bodies

MYSTIC SHRINE.

EL-KAHIR TEMPLE, Cedar Rapids, Iowa, meets October 8th and December 10, 1902, in Masonic Temple and on call.

Will N. Dearborn, Potentate Stone City.
Jno. W. Geiger, Recorder, 1321 Second Ave.
Fees $30, including a fez and current year's dues.

P. S.—Cards like the above including a free copy of this paper to the Potentate, one year for $1.00.

Continued from Page 67.

from a peculiar high white hat or cap which he made from the sleeve of his gown, the founder of the sect named in his honor, was an imam in the army of the Sultan Armurath I, the first Mohamedan who led an army into Europe, A. D. 1360, (in the year of the Hegira, 761). This Sultan was the founder of the military order of the Janizaries, (so called because they freed captives who were adopted into the faith and the army), although his father, Orkham, began the work. Bektash adopted a white robe and cap, and instituted the ceremony of "kissing the sleeve." The Order in America does mot advocate Mohammedanism as a sect, but inculcates the same respect to Deity here as in Arabia and elsewhere, and hence the secret of his profound grasp on the intellect and regard of all cultured people. (See Mecca page 7).

[TO BE CONTINUED.]

AT REFRESHMENT.

From Our Exchanges.

The *Missouri Freemason* predicted that the West Grand Lodge would adopt the English custom of allowing membership in more than one lodge. Show us!

The *Illinois Freemason* says that it is said that the Grand Master recently visited a lodge in Central Illinois and after witnessing the work, told them they were obtaining money under false pretenses. There are others.

The *Shibboleth*, Memphis, Tenn., has been designated as the official organ of the Grand Lodge of Mississippi, an honor well bestowed as well as well deserved by Bro. Ban. F. Price. Our humble effort of the past nine years must be content to compete with a younger "official organ."

...NORTHERN PACIFIC...

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